1:Ingrams G-5 (1934 35)1936 MM2 Hadhramaut MM2

Internal transit dues.

651 *Mukalla and Shihr.*

486 On every loaded camel leaving ... ... Re.1.
On every camel man[1] ... ... As.2.

Shibam.

On every *Bahar* brought in from Qu'aiti ports or territory ... ... $\frac{1}{2}$.
On every *Bahar* from other places in Aden Protectorate or from Yemen ... ... $1\frac{1}{4}$.

Passport Fees (compulsory).

On every passport Rs.2
Photograph by state photographer Rs.3

Defence.

Regular Army.

704 The strength of the regular army is as follows: one Subedar, who apparently knows no drill and only appears in uniform on very special occasions; four Jemadars, of whom two are ex-Yemen Infantry officers, and two are Indians, one of them being a Pathan in command of the artillery; 350 to 400 Yafa'is, and 250 slaves.

The non-commissioned ranks are, Havildar, Naik and Lais Naik. The Yafa'is receive nine dollars a month, and the slaves one to three dollars as pocket-money, but they are much better off than the Yafa'is for they receive regular rations for themselves and every member of their families. They are provided with wives, and given milk, which is scarce, for their wives and children. The 702 cadet corps, already referred to, ensures a constant supply of disciplined recruits.

713 The force is armed with every sort of rifle, but principally Martini Henrys. They are said to keep them perfectly clean inside and out. There is a "range" behind the town. The regulars 714 are all provided with a khaki uniform, shirt and shorts, and a 708 red fez, but the uniform is not worn except by the guards at the 533 palace and on special occasions. There are said to be parades every two days. There is a band consisting of 14 who wear khaki uniforms and scarlet glengarries. The regulars for the most part are stationed in Mukalla, but there are a few in Shihr and Reida.

Irregulars.

704 There are said to be 1,000 to 1,200 irregulars officered by eleven 701 *Muqaddams* who receive 35 to 40 dollars a month. Each *Muqaddam* has a paid *Muawin* who receives 20 to 25 dollars, and each man is said to receive seven dollars a month. They are stationed in the districts. In Shibam there are 40 Yafa'is and 60 slaves. There are about 500 Yafa'is in the neighbourhood of Shibam who are [635] paid but allowed to work their own fields. The Sultan's representative in the Shibam province is in command of the troops.

[1] Members of certain tribes are exempted from this tax.

2:Ingrams G-5 (1934-35)1945 MM2 Hadhramaut MM2

Organization of the Residency and Methods Used

After persuading the tribes to make the general truce for three years, I turned my attention to Government organization. I had hoped at first that it would not be necessary to have more than three European assistants, two political and one military, but the burden of work became so heavy that by the beginning of the war I think there were eight European officers working in the Hadhramaut. Owing to the general anti-foreigner feeling I thought it better that these officers should belong to the Residency staff as assistants to the adviser and that they should not have executive authority, and I told them to regard themselves rather as men with oil cans, who saw that the machinery was working, than as part of the machinery itself. Furthermore I felt sure that the actual responsibility must remain in the hands of the local Government. I believed, and I am sure that events have proved me right, that if you give people responsibility and make them exercise it they are eventually able to do so fairly effectively. You begin by collecting a group of what are in effect pictures labelled as heads of departments and in due course they come, like Galatea, to life. This rather extensive employment of Europeans did not turn out very successfully and, in 1942, it was approved that I might reduce my European assistants to two and engage trained orientals to instruct the local Government staff in the conduct of bedouin affairs, district administration, finance, medical, educational, agricultural, military and police work. Not all these posts have yet been filled owing to the difficulty of finding qualified candidates but there are now Transjordanis holding the posts of Bedouin Affairs Assistant and Police Assistant, a Hadhrami seiyid who is a Major in the Hyderabad military forces and a Punjabi Mussulman as Military Assistants, and a Sudani as Educational Assistant.

The functions of the Residency are advice, instruction and inspection. As regards instruction the Residency runs a military school which is attended by officers and non-commissioned officers of all the forces, and promotion in the forces cannot be had without a certificate from it. It runs courses for teachers, courses for administrative candidates for employment as district officers, and police courses. Other courses are obtained by sending candidates to Aden, for example for training as dispensers, and by sending boys for education to the Sudan.

Most Government departments were in their beginning practically directed by Residency staff. When they are able to stand sufficiently on their own feet, the Residency withdraws and leaves them entirely to their own heads and the State Secretary.

Some things, however, are paid for by His Majesty's Government and are under Residency control. The most important of these is the Hadhrami Bedouin Legion. It is modelled as far as possible on Brigadier Glubb's Desert Patrol, which he kindly enabled me to see in 1938, and he generously provided Arab officers for it. The bedouins were quite unaccustomed to any sort of military service and the force experienced ups and downs for

2:Ingrams G-5 (1934-35)1945 MM2 Hadhramaut MM2

the first two or three years. It has its headquarters at Mukalla and posts in most of the more important bedouin areas. Service in it is now very popular and almost all tribes are represented. Its members are trained not only as soldiers but also as settlers of disputes by pacific means. The force runs, with Mukalla Government assistance, a small military hospital which is the first hospital to have been established in the Hadhramaut and serves all the forces. To promote bedouin education and bedouin agriculture and to control locusts, it has enlisted teachers and agricultural soldiers, and they are almost all young seiyids of good family who hitherto had thought it quite unheard of to do any work. They were enlisted as ordinary soldiers and went through some military training without arms but had to do all the ordinary fatigues such as digging and road making. The teachers were given a teachers' training course and they now operate an admirable boarding school for a hundred bedouin boys; district schools have also been started at some of the outposts. The teachers have dispensary courses at Aden so that in an elementary way medical assistance and education are now available in bedouin districts. At some of these places the teachers also run grain shops for famine relief, where Government grain is sold at cost price to bedouins.

A good start had also been made with a bedouin girls' boarding school. A few bedouin women are already proving successful as nursing assistants and I hope that some of these girls will afterwards become nurses and teachers.

So much for the Residency organization. The object has been to help the State to become effective in its government and to make the best use it can of its resources. I have always tried to look at things from the point of view of the State only, in the way that the treaty, as explained in the Note, required. But in view of the exclusive nature of the people I have in addition always worked as if I were one of them. I have, at their request, worn their clothes: as it is illegal to possess alcohol in the Hadhramaut, my house has always been "dry" and we have, outside the privacy of our own quarters, always lived as the country lives. I am sure that it is because of working and living as a part of the people that we have been able to do as much as we have. What I have done on my own initiative has not been questioned because it has not been felt that it was done by a foreigner or for a foreign Government.

As a Christian I had at first difficulty in finding acceptance by a community which feels it almost impossible to understand even the existence of Christian Arabs. In various parts of the country the objection was always brought up that the signing of treaties providing for advisers would mean the introduction of missionaries and the building of churches. I have always told them that missionaries would not be forced on them, and I have further said that these States were recognized as Muslim Arab States and that, as a member of an Arab Muslim Government, I felt it my duty to support the State religion. Personally, although I cannot claim any particular orthodoxy in religion, I find inspiration for my work in the

As with the Arab Legion, the primary functions of the Hadhrami Bedouin Legion are to assist in the keeping of law and order and the propagation of the ideas and policy of Government by peaceful means whenever its members come in contact with the tribes and Bedouin in the interior. For these reasons its man-power is drawn from far and wide, but because of the prevailing illiteracy of the Bedouin population the senior officers are provided on secondment from the Arab Legion, and considerable help and supervision is given by a British Army officer, who is attached to the staff of the British Resident Adviser (the senior British civil officer at Mukalla) as Military Assistant. In its nine years of existence the H.B.L. has amply fulfilled expectations, and by the end of this year its numbers should reach 9 officers and 330 other ranks, while the whole cost will not exceed £29,000.

Competition to be enlisted is keen, and the authorities can hand-pick their recruits, preferring those whose families have a certain standing in their tribes, thereby giving the future soldier a measure of authority to speak in and for his tribe. The clearest method of describing the day-to-day life of the Legion is to trace the course of the new recruit from time of entry to date of discharge. The individual who presents himself at the headquarters in Mukalla for enlistment will be somewhat uncouth in appearance, rather short in stature, and spare in build. Experts in the local physiognomy and dress may be able to tell from which tribe he comes, as there are small but traceable differences between each. His dress will consist of a loincloth or short *futa*, black or dark blue, into which is thrust a *jambiyah*, a short knife in a curved scabbard. His hair will be long, kept in place with a twist of cloth, and both hair and short beard will be plentifully oiled; his body may be covered with indigo. Many of the Bedouin are good-looking in a small-featured, feminine way, which is emphasized by their bobbed-length hair. Some have tribal scars on their faces, and most wear amulets round their necks and bracelets above their elbows, both made from silver and set with cornelian. He is unlikely to bring his rifle with him, although he may well own one, probably of the antiquated French make and possibly dating as far back as 1870.

When transformed into a private in the H.B.L. he will retain his long hair and silver ornaments, but will be quite different otherwise. Over shorts he wears a khaki *qamīṣ*, a calf-length one-piece garment with a shirt top. Round his waist is a leather ammunition belt, under which he wears, on ceremonial occasions, a broad red webbing sash with long ends. On his head is a khaki *kafiyah* with black head-rope, or *'iqāl*, and the silver badge of the H.B.L. in front. A *kafiyah* is seldom worn in the Hadhramaut, and the soldier off duty is prone to twist and wind it turban-wise round his head.

On being accepted the recruit swears to be loyal and faithful to H.M. King George, his heirs and successors, and to obey the orders of all officers set over him. He also agrees to abide by H.B.L. standing orders, the Army Act of his force, but does not sign on for any specified period and is free to leave at three months' notice. Now comes the barrack square, weapon training, guard procedure, and drill. At the end of the first month he receives 22 rupees (33*s.*), the pay of a private soldier. This,

taking into consideration rations and clothing, is good money in the Hadhramaut, and is sufficient for a soldier's tobacco and personal needs and, to maintain a wife and family. Unlike his British counterpart, he does not have to undergo a rigid medical examination, nor is he likely to suffer from the dentist, but if he should fall ill he is treated by the unit medical orderly or a civilian doctor, and provision is made for his admittance to the civil hospital in Mukalla if need arises.

At the end of recruit training a soldier will be sent to one of the posts in the interior, and here the discipline and character-training already undergone will be continued. Some of these posts are sited where desert tracks cross, others near disputed wells or in areas where the tribes have proved recalcitrant. Sometimes local houses are requisitioned, and as Hadhrami architecture derives from the need for security these high, small-based, mud-brick houses are not unlike forts in themselves. In other localities proper small-scale forts have been built, square in shape and enclosing a well in the courtyard, resembling the smaller Palestine police posts or Arab Legion forts. Usually built with towers at two diagonally opposite corners, they have an imposing entrance gate, storerooms and sleeping quarters below, and above two rooms and a balcony encircling the fort. In commanding position, they would fill admirably the requirements of a producer of the *Beau Geste* type of film. From their posts the H.B.L. patrol on foot, perform guard duties, and if necessary provide escorts. Life in an outpost may appear dull, but reliefs are regular, and in his spare time a soldier is wise to learn to read and write, as without these accomplishments he is debarred from promotion above the rank of corporal. Any day a row of four or five soldiers may be observed at the unusual task of laborious reading or writing under the guidance of an officer or N.C.O.

Generally the presence of soldiers in an area has a deterrent effect on any potential law-breakers or tribal raiders, and by mixing with the local Bedouin, and by reason of being themselves Bedouin, they do much to assist Government by explanation and advice. When trouble does occur, minor operations may have to be undertaken to deal with the offenders. During these infrequent periods the soldier receives his best training, and the prospect of more active duty always appeals to him. Although a natural fighter in his own type of warfare and country, the Bedouin is no match for his brother in the H.B.L., who has the advantage of superior leadership, better weapons, and a plentiful supply of ammunition. The expenditure of rounds, which do not have to be accounted for individually, is one of the soldier's greatest joys and entertainments. It may be wondered, if, on occasion, men enlisted from tribes which are hostile to each other carry this enmity with them into the force. Such is not the case, and once in the army they seem to lose their civilian opinions and prejudices and to forget past feuds. However, care is taken that soldiers of a tribe against which force is used are not employed on that task.

Militarily speaking, the Hadhrami Bedouin soldier is quick at drill, and, as practically all of them are born with a rifle in their hands, weapon training, even with light machine-guns, comes easily to them. They are not, however, such good shots as might be expected and have a universal tendency to fire high.

ARAB AND SWAHILI DANCES AND CEREMONIES.

By R. Skene.

The Razha Dance.

535 171 ●702 562 The Razha was originally a war dance practised by the Arabs in Arabia prior to starting out on a raid. It originated at Manga in Muscat, and is danced with naked swords, the object being to get the muscles of the sword arm into training. The Hatharmut or Hadramaut Arabs also dance it, but use daggers instead of swords.

The dancers, who of course are all men, stand in two rows facing each other, or in one row. They advance slowly a few inches at each step, keeping time to the drumming. The sword is held perpendicularly in the right hand, the fore-arm being at a right angle with the body. While holding the hilt of the sword in a perfect balance between the thumb and the first and second fingers, the base of the hilt is given a smart blow with the wrist so as to make the blade of the sword quiver. Being highly polished and made of fine supple steel, the quivering blade reflects the light in a most effective manner. This can only be done with the long straight double-edged sword of Southern Arabia and not with the scimitar-like blade used further north, owing to the thickness of the latter weapon.

535 534 The music for the Razha dance is supplied by a drum called a *chapuo*, cylindrical in shape, covered with goat skin on both ends. It is about eighteen inches long by eight in diameter, and is played on both ends with the hands, while hung across the waist of the drummer by a cord round the neck. A bass drum is also used, called a *tumi* of the same shape as the *chapuo*, but larger, being two to three feet long and fifteen inches in diameter. It is beaten in the same manner as the *chapuo*.

Anyone who knows how to dance can join in. No refreshments are served.

The Sheibwani Dance.

535 562 575 This is danced by the Arabs of Mkelle or Makulla, without any weapons, and by men only, who attend by invitation. It usually takes place at a wedding festival, in which case food and coffee are served round, or at any other general rejoicing. The dancers stand in two lines facing each other about eight or ten paces apart. They bend the knee and bow the body slightly forward to each other in unison and in time to the beating of the drums. They also sing a chorus song and keep time by clapping their hands together.

22: Reilly G-3 (1933-41) 1941 MM2 Hadhramaut MM2

earn. An Arab from the Protectorate to whom I said that he and his friends seemed to think of nothing but money-making when they came to Aden replied: "If you will see the country from which we come you will understand the reason." It is a mistake, however, to suppose that a love of gain overrides all other considerations. The Arab, like other people, will do a good deal for money, but there are some things that he will not do. If his honour is affected he will place that first, and he will cling tenaciously to what he regards as right.

The Arabs of the Protectorate are all Moslems, and they have a strong attachment to their faith, but they are not fanatical. They belong to the Shafei sect of Sunnis, and they dislike and distrust their neighbours of the Zeidi persuasion in the Yemen. The most virile tribes are the Aulaqis and others to the north-east of Aden, and from them are recruited most of the men for the Aden Protectorate Levies stationed at Aden. In the most western parts of the Protectorate the people are addicted to chewing the mildly intoxicant leaves of a local shrub called *kat*. This habit is alleged to have a deleterious effect on physique and intelligence, but the degree of truth in this imputation is in some doubt.

In some of the coastal districts there is an intermixture of African blood, due to old importations of slaves. Slavery has long been an institution in the country, but it is limited to the descendants of imported Africans. Slave trade, fortunately, no longer exists, and efforts to suppress the status of slavery altogether have made some headway. The principal chiefs of districts in which it still exists have agreed to grant freedom to any slave who asks for it. The slaves have not, however, shown much desire to take advantage of this measure, for they are not, on the whole, discontented with their lot. The prevalent form of slavery is a mild one, and it confers privileges as well as exacting duties. The Arabs, for the most part, are kindly masters, and their so-called slaves can often rise to high positions of trust and responsibility. In the Quaiti State they have sometimes become local governors, and they can wield considerable influence.

The genesis of the Aden Protectorate was the desire of the British, when they occupied Aden in 1839, to guard their new acquisition from attack on the land side. For this purpose Captain Haines, the first British Resident of Aden, concluded treaties with some of the neighbouring Arab chiefs, the most important of whom was—as he still is—the Abdali Sultan of Lahej. These treaties formed the nucleus from which the Protectorate has gradually grown. During the nineteenth

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ances in kind—perhaps corn or an annual gift of cloth—though their pay is more often than not in arrears. The soldiers wear no uniform apart from the indigo-dyed *futahs* (kilts) and turban and a coating of indigo over the body which is supposed to keep out the cold, but their rifles are supplied by the Sultans and so many rounds of ammunition per annum. They have no military training except where partially controlled by Aden.

The same system obtains in the independent Arab state of the Yemen, except that, instead of petty Sultans, there are governors of districts owing allegiance, at least in theory, to the Imam. Taxation in the Yemen is perhaps more irksome on the peasant than in the Aden Protectorate and a 10 per cent tax is exacted from every Yemeni bringing back money to his native village. In the interior of this part of Arabia enterprise is only too often stamped out by the Sultans who crush all attempts at betterment, or new concerns, by uneconomic taxation. It is to this that we must attribute the decay of trade and agriculture in Arab countries such as Palestine and Iraq and not to lack of initiative on the part of the Arab himself. One has only to see the great terrace systems of the Yemen to be assured of the potentiality of Arab enterprise.

Most towns of any size have a market on a fixed day of the week, often a Thursday (*Suq al-Khamis*), when those who wish to buy or sell flock to the little town. The country people bring grain, fruit and vegetables, sheep, goats and cattle, and the beautiful woollen carpet-strips woven by the women. The Sultan usually has a market tax of 10 per cent on sales. Here the countryman can buy Japanese enamel-ware, German lamps, Turkish or Indian matches, kerosene, old beer bottles from the messes in Aden, etc. Cotton futahs from Japan, or the fine Javanese sarongs which may have been imported as early as A.D. 1500 are displayed along with local weaves. It is a curious thing that these Japanese futahs are made in a number of different patterns, of which certain kinds seem to be preferred by individual tribes, though there seems to be no fixed rule.

From the East Indies come tea and the spices, ginger and cardamoms. Tea is the more honourable drink, though coffee-husk ground and infused with ginger is drunk the more commonly. The peasant can buy the

Text continued on p 70 (B)

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden Hadhramaut MM2

701 at the request of the Sheikh. Before entering this Sheikhdom in September, 1951, a force of two British officers and 80 Arab other ranks, assisted by local tribesmen, constructed a road suitable for motor transport which facilitated their entry into the country. Five posts were later established one of which was in the Khalifi tribal area.

Routine duties such as escorting Government officials visiting the Protectorate and operating against hostile tribesmen in support of local administrations were performed throughout the period.

Apart from a superficial wound received by an n.c.o. in a skirmish with hostile tribesmen in the Lower Aulaqi Sultanate, no casualties were suffered during the two years.

A wireless telegraphy communications system was maintained with 13 stations established in the Western Protectorate.

• 702 Training was given in foot and rifle drill, and musketry courses for rifle and light machine gun were held as circumstances permitted.

Recruitment was satisfactory during the period and the force was kept up to full strength.

Tribal Guards

701 Further progress has been made in re-arming and training Tribal Forces. Contributions from the States towards the cost of their maintenance have been increased and five forces are now entirely supported by local revenue, one is partially dependent and the rest are wholly dependent on grants from Her Majesty's Government. The authorised strength of the Forces is as follows :

Lahej Trained Forces (Abdali)*	196
Fadhli Tribal Guards*	120
Lower Yafa'i Tribal Guards*	70
Lower Aulaqi Tribal Guards	40
Haushabi Tribal Guards	29
Amiri Tribal Guards	75
Dathina Tribal Guards*	46
Beihan Tribal Guards	70
Audhali Tribal Guards*	53
Mafiahi Tribal Guards	25
Shaib Tribal Guards	30
Upper Aulaqi Sheikhdom	30

* Entirely supported by the State.

Eastern Protectorate

Two security forces are maintained :

Unit	*Establishment*	*Function*
Hadhrami Beduin Legion (paid by Her Majesty's Government)	11 Officers 355 other ranks	Maintenance of security throughout Protectorate, manning of frontier posts, political laison with Beduin.

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM21

The tribesman forms the real fighting strength of the Sultanate, and provides his own weapons, drawing ammunition—or its equivalent in cash—from the Sultan, when on state service. His hardihood, activity, and keen sight make him a formidable opponent. He has a natural aptitude for scouting and possesses remarkable powers of endurance, being independent of much transport, whilst the constant friction along the tribal borders engenders a high state of combatant training. The Sultan frequently uses one tribe to fight another as a punishment for raiding, but he cannot claim tribal service against tribal interests; any real emergency, however, will bring the tribesmen in. Individuals and small detachments will serve an alien for pay beyond the limits of their tribeship.

The tribesmen are really civilians (a term used for want of a better, though this word does not exactly translate the Arabic word *rawi*, plural *raya*), but prepared at a moment's notice to leave flocks and camels, farms or pasture, or trekking, when danger threatens clan, tribe, or Sultanate. They give no regular military service under any condition, nor do they practise the use of weapons, but content themselves with the reluctant payment of a tax and the unavoidable imposts of the Government that guards their lives and property. They may be divided into the following classes: merchants, of more or less influence and wealth; mechanics and artisans; the '*hejris*' or freed serfs, usually attached to some chief as agricultural labourers or to some master craftsman; and lastly, and lowest in the social scale, the slaves, the males serving as retainers or subordinate husbandmen and the females as domestic servants or attendants on children. The latter class, however, are slaves only in name, having usually their own *menage*, and they remain in one family from generation to generation; they are mostly Swahilis and Nubians. One other class needs passing mention—the *shāhids* or bards, whose duty, in the exercise of their profession, is to stimulate the tribal standard of chivalry by heroic strains of former prowess, or with stinging satire to lash a slothful ruler to martial vigour. When belligerent tribes are set in battle, it is the *shāhids* on either side who urge the courage of the combatants.

In religion two schools of the Sunni creed—the Hanifi (or philosophic school) and the Shafei—are followed, the latter, the nearest to the early Islamic tradition, being the more general. The practice of religion varies, of course, in different districts, and among some of the nomad races it is little more than a name. Speaking of religious observance among the people of this region as a whole, Bury says: 'The laity, while fanatical to the verge of